

AUM

DAYANANDA

AND

ARYA SAMAJ

By
Romain Rolland

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Message

"Managing Committees of Arya Samaj of Long Island and Arya Samaj of New York, USA convey the best wishes for the grand success of the International Arya Mahasammelan. We stand by you in all your endeavour to spread the message of Vedas as propagated by the founder of Arya Samaj, Swami Dayanand Ji Saraswati.

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FOREWORD

Sarvdeshik Arya Pratinidhi Sabha has been publishing a number of books for educating the people not only in India but also abroad about the life & works of Swami Dayanand Saraswati and the achievements of Arya Samaj. It has been kept in mind that English reading public may also not remain deprived of the above benefits. Hence, several books have been published in English language also.

Some of these books are at present out of print. Swami Dayanand's brief biography by French Savant Romain Rolland is one of them.

There can be no better occasion than this great event in the Arya World to enlighten the people in general and English reading public in particular about the life and achievements, though briefly, of Maharishi Dayanand Saraswati, the great re-enacter of Vedic way of life in the present times.

It is quite in the fitness of things that Sarvdeshik Arya Pratinidhi Sabha and Delhi Arya Pratinidhi Sabha, under whose auspices the International Arya Mahasammelan is being organised, has decided to

reprint the brief biography of Swami Dayanand by a non-Indian philosopher & scholar for free distribution on such an auspicious occasion.

It is hoped that the admirers of the Great Rishi will appreciate this small effort to highlight his contribution to the cause of awakening in India.

(Capt.) Dev Ratan Arya
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PREFACE

Maharishi Dayanand, being a great visionary, had visualised that the great mission of propagation of Vedic culture, which he had undertaken in his life time to redeem the pledge he had made before his Great Guru, Swami Virjanand Saraswati had to be continued after he departed from this world.

Thus, the Arya Samaj was established for the purpose. Missionary leaders and workers of Arya Samaj like Swami Shradhanand, Mahatma Hans Raj, Pandit Lekh Ram, Pandit Guru Datt et al have dedicated their lives to this noble cause. A lot of literature has been published from time to time in the form of books, booklets, tracts etc. to enlighten and inspire the younger generation. Most of this job of publication has been done to educate the Hindi knowing public. In this manner the non-Hindi knowing people have been deprived of this opportunity, especially when branches of Arya Smaj are being established in many countries of the world.

In order to include such people in this great process the resurrection of the Vedas, which is the main purpose of holding the great International Arya Mahasammelan, a reprint of a brief biography by an European philosopher would be most suitable for the

occasion. It is the direct result of the specific demand and financial contribution made by Shri Sudesh Mukhi, Vice President, Arya Samaj of Long Island, INC. P.O. BOX 5116, HAPPAUGUE, N.Y. 11788.

Most of the English knowing public of India and more so of the world at large, are ignorant of the greatness and contribution of Maharishi Dayanand Saraswati and Arya Samaj in bringing about the national awakening in India in multifarious fields. Majority of the so-called (English) educated people in India are indifferent and disinterested and show no concern to know about the great scholars of Sanskrit and Hindi and other Indian languages as well as religious leaders who are regarded orthodox, backward or devoid of logic (as, for instance, was the notion of Young Munshi Ram before becoming Swami Shradhanand). English media shows indifference to such an extent that they consider it below standard to highlight their scholarship and greatness.

Our purpose of Ved Prachar is not fulfilled properly if we content ourselves in publishing and distributing literature in Hindi alone, as we have been doing so far. We have to expand our publications not only in other Indian languages but also in English and other foreign languages. Otherwise how can we pursue the slogan of Dayanand of making the world 'Arya'. (कृण्वन्तो विश्वमार्यम्)

It is, therefore, imperative that sufficient literature should be brought out in English (the present link language in India) and other foreign languages besides Hindi and other Indian languages to educate the English reading people in India as well as abroad about Swami Dayanand, who did a yeoman service to resuscitate the true knowledge of Vedas and ancient Indian learning. In fact, his life time is the period of a sort of Renaissance of Vedas because it was he who opened the doors to this ancient all-encompassing knowledge shut by selfish Puranic Brahmins to non-Brahmins in general and lower caste people and women in particular. Whole mankind is indebted to this great liberating soul in bringing about equality in the domain of learning.

In order to achieve this object we have first of all selected to publish in English a short biography of the Great Rishi who exhausted his life for removing the dust over ancient treasure and thereby for resurrection of the Vedas.

Most of the European scholars, who dwelt on ancient Indian learning, have tried to distort our ancient knowledge in order to ridicule it as compared to so-called 'modern', 'logical' and 'scientific knowledge' of Europe and 'liberal' Christianity. By perusing this biography it is obvious that there are a section of European scholars who have tried to give

a detached and unbiased picture of this Great Liberator.

Romain Rolland, a French savant, who has been one of the world famous authors and philosophers of Europe, was a great admirer of ancient Indian thought, philosophy and Hindu religion. We are proud to reprint this book to show the English knowing readers of India (though it may look ironical) what a keen perception this foreign scholar had about our genius Dayanand's deep learning and vision!

My profuse thanks are due to Dr. U. B. Bajaj for rendering generous help in bringing out this book.

October, 2006

Som Datt Mahajan

Sr. Vice President

Delhi Arya Pratinidhi Sabha

Convenor, International

Arya Mahasammelan, Delhi



DAYANANDA

AND

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Indian religious thought raised a purely Indian Samaj against Keshab's Brahmo Samaj and against all attempts at Westernisation, even during his life-time, and at its head was a personality of the highest order, Dayananda Saraswati (1824-1883).¹

This man with the nature of a lion is one of those, whom Europe is too apt to forget when she judges India, but whom she will probably be forced to remember to her cost; for he was that rare combination, a thinker of action with a genius for leadership.

¹ *His real name, abandoned by himself, was Mulshanker. Saraswati was the surname of his Guru, whom he regarded as his true father. For Dayananda's life it is necessary to consult the classical book of Lajpat Rai (the great nationalist Indian Leader); the Arya Samaj, with an introduction by Sidney Webb, Longmans, Green and Co., London, 1955.*

While all the religious leaders of whom we have already spoken and shall speak in the future were and are from Bengal. Dayananda came from quite a different land, the one which half a century later gave birth to Gandhi—the north-west coast of the Arabian Sea. He was born in Gujarat at Tankara (Morvi) in the State of Kathiawar of a rich family belonging to the highest grade of Brahamins no less versed in Vedic learning than in mundane affairs both political and commercial. His father took part in the government of the little native state. He was rigidly orthodox according to the letter of the law with a stern domineering character, and this last to his sorrow he passed on to his son.

As a child Dayananda was, therefore, brought up under the strictest Brahmin rule, and at the age of eight was invested with the Secred Thread and all the severe moral obligations entailed by this privilege rigorously enforced by his family.¹ It seemed as if he

¹ *The vows of Brahmacharaya, chastity, purity, austerity and discipline throughout student life, and obligation to recite the Vedas daily, and to live according to certain embodied codes of conduct introduced in to teacher's home system of education. (Editor)*

was to become pillar of orthodoxy in his turn, but instead he became the Samson, who pulled down the pillars of the temple; a striking example among a hundred others of the vanity of human effort, when it imagines that it is possible by a superimposed education to fashion the mind of the rising generation and so dispose of the future. The most certain result is revolt.

That of Dayananda is worth recording. When he was fourteen his father took him to the temple to celebrate the great festival of Shiva. He had to pass the night a strict fast in pious vigil and prayer. The rest of the faithful went to sleep. The young boy alone resisted its spell. Suddenly he saw a mouse nibbling the offerings to the God and running over Shiva's body. It was enough. There is no doubt about moral revolt in the heart of a child. In a second his faith in the idol was shattered for the rest of his life. He left the temple, went home alone through the night, and thenceforward refused to participate in the religious rites.¹

¹ *At present this night is celebrated by the Arya Samaj as a festival that is the night of enlightenment of Maharishi Dayananda Saraswati. (Editor)*

It marked the beginning of a terrible struggle between father and son. Both were of an unbending and autocratic will, which barred the door to any mutual concession. At nineteen Dayananda ran away from home to escape a forced marriage. He was caught and imprisoned. He fled again, this time for ever (1845). He never saw his father again.

For fifteen years this son of a rich Brahmin, despoiled of everything and subsisting on alms, wandered as a sadhu clad in the saffron robe along roads of India. Dayananda went in search of learned men, ascetics, studying here philosophy, there the Vedas, learning the theory and practice of the Yoga. He visited almost all the holy places of India and took part in religious debates. He suffered, he braved fatigue, insult and danger. However, Dayananda remained far from the human masses through which he passed for the simple reason that he spoke nothing but Sanskrit throughout this period. Dayananda did not see, did not wish to see, anything round him but superstition and ignorance, spiritual laxity, degrading prejudices and the millions of idols he abominated. At length about 1860 he found at Mathura an old Guru even more implacable than

himself in this condemnation of all weakness and his hatred for superstition, a Sanyasi blind from infancy and from the age of eleven quite alone in the world, learned man, a terrible man Swami Virijananda Sarasvati. Dayananda put himself under his 'discipline'¹ which in its old literal seventeenth century sense scarred his flesh as well as his spirit. Dayananda served this untamable and indomitable man for two and a half years as his pupil. It is, therefore, mere justice to remember that his subsequent course of action was simply the fulfilment of the will of the stern blind man, whose surname he adopted, casting his own to oblivion. When they separated Virjananda extracted from him the promise that he would consecrate his life to the annihilation of the heresies that had crept into the Puranic faith, to reestablish the ancient religious

¹ *Discipline in the ecclesiastical language of an earlier age meant not only supervision but the instruments used by ascetics to scourge themselves.*

¹ *Discipline in the term of ancient usage meant not only supervision but the instrument used by learned teachers to make the taught fit in his mental, moral and physical attainments without any super imposition of his own will on him. (Editor)*

methods of the age before Budha, and to disseminate the truth.

Dayananda immediately began to preach in Northern India, but unlike the benign men of God who open all heaven before the eyes of their hearers, he was a hero of the Iliad or of the Gita with the athletic strength of Hercules,¹ who thundered against all forms of thought other than his own, the only true one. He was so successful that in five years Northern India was completely changed. During these five years his life was attempted four or five times—sometimes by poison.

Once a fanatic threw a cobra at his face in the name of Shiva, but he caught it and crushed it. It was impossible to get the better of him; for he possessed an unrivalled knowledge of Sanskrit and

¹ His exploits have become legendary. He stopped with one hand a carriage with two runaway horses. He took the naked sword out of an adversary's hand and broke it in two etc. His thunderous voice could make itself heard above any tumult.

It means he possessed a meritorious, convincing and impressive clear voice which could force others to its audibility (Editor).

the Vedas, while the burning vehemence of his words brought his adversaries to naught. They likened him to a flood. Never since Sankara had such a prophet of Vedism appeared. The orthodox Brahmins, completely overwhelmed, appealed from him to Benares their Rome. Dayananda went there fearlessly, and undertook in November, 1869, a Homeric contest before millions of assailants, all eager to bring him to his knees, he argued for hours together alone against three hundred pandits—the whole front line and the reserve of Hindu orthodoxy.¹ He proved that the Vedanta as practised was diametrically opposed to the primitive Vedas. He claimed that he was going back to the true word. They had not the patience to hear him out. He was hooted down and excommunicated. A void was created round him, but the echo of such combat in the style of the Mahabharata spread throughout the country, so that his name became famous over the whole of India.

¹ A Christian missionary present at this tournament had left an excellent and impartial account of it, reproduced by Lajpat Rai in his book. (*Christian Intelligence*, Calcutta March, 1870.)

At Calcutta where he stayed from December 15, 1872 to April 15, 1873, Ramakrishna met him. He was also cordially received by the Brahmo Samaj. Keshab and his people voluntarily shut their eyes to the differences existing between them; they saw in him a rough ally in their crusade against orthodox prejudices and the millions of Gods. But Dayananda was not a man to come to an understanding with religious philosophers imbued with Western ideas. His national Indian theism, its steel faith forged from the pure metal of the Vedas alone, had nothing in common with theirs, tinged as it was with modern doubt, which denied the infallibility of the Vedas and the doctrine of transmigration.¹ He broke with them the richer for the encounter,² for he owed them³ the very simple suggestion, whose practical value had not struck him before, that his propaganda would be of

¹ These two, according to Lajpat Rai himself affiliated to the Arya Samaj, are "the two cardinal principles which distinguish the Arya Samaj from the Brahmo Samaj.

² To Babu Keshab Chander Sen.

³ In 1877 a last attempt was made to find a basis of agreement between the religious leaders and their divergent doctrines. Keshab and Dayananda met again but agreement was impossible since Dayananda would yield to nothing.

little effect unless it was delivered in the language of the people. He went to Bombay, where shortly afterwards his sect, following the example of the Brahmo Samaj but with a better genius of organisation proceeded to take root in the social life of India. On April 7, 1875 he founded at Bombay his first Arya Samaj, or Association of the Aryans of India, the pure Indians, *the descendants of the old conquering-race* of the Indus and the Ganges, (These italic words express that the author is influenced by the speculated historical elements which were imposed upon our history by foreigners. Swamiji did not really take this view of Arya in any of his writings—Editor) and it was exactly in those districts that it took root most strongly. From 1877, the year when its principles were definitely laid down at Lahore, to 1883, Dayananda spread a close network over Northern India. Rajputana, Gujrat, the United Provinces of Agra and Oudh, and above all in the Punjab which remained his chosen land, practically the whole of India was affected. The only province where his influence failed to make itself felt was Madras. (He could not have the time and chance to preach his gospel in Madras—Editor).

He felt, struck down in his prime, by an assassin. The concubine of a Maharajah, whom the stern prophet had denounced, poisoned him. He died at Ajmer on October 30, 1883.

But his work pursued its uninterrupted and triumphant course, from 40,000 in 1891 the number of its members rose to 1,01,000 in 1901, to 2,40,000 in 1911 and to 4,58,000 in 1921.¹ Some of the most important Hindu personalities, politicians and Maharajahs belonged to it. Its spontaneous and impassioned success in contrast to the slight reverberations of Keshab's Brahmo Samaj shows the degree to which Dayananda's stern teachings corresponded to the thought of his country and to the first stirrings of Indian nationalism, to which he contributed.

It may perhaps be useful to remind Europe of the reasons at the bottom of his national awakening, now in full flood.

Westernisation was going too far, and was not always revealed by its best side. Intellectually it had become rather frivolous attitude of mind, which did

¹ *This number is now about 80 lacs. (Editor)*

away with the need for independence of thought, and transplanted young intelligences from their proper environments teaching them to despise the genius of their race. The instinct for self-preservation revolted. Dayananda's generation had watched, as he had done. Not without anxiety, suffering and irritation, the gradual infiltration into the veins of India of superficial European rationalism on the one hand, whose ironic arrogance understood nothing of the depths of the Indian spirit, and on the other hand, of a Christianity, which when it entered family life fulfilled only too well Christ's prophecy he had come to bring division between father and son.

The enthusiastic reception accorded to the thunderous champion of the Vedas, a Vedist belonging to a great race and penetrated with the sacred writings of ancient India and with her heroic spirit, is then easily explained. He alone hurled the defiance of India against her invaders. Dayananda declared war on Christianity and his heavy massive sword cleft it as under with scant reference to the scope of exactitude of his blows.

Nevertheless as Glasenapp rightly remarks, they are of paramount interest for European Christianity of which ought to know what is the image

of itself as presented by its Asiatic adversaries.

Dayananda had no greater regard for the Qoran and the Puranas, trampled underfoot the body of Brahmin orthodoxy. He had no pity for any of his fellow countrymen, past or present, who had contributed in any way the thousands-year decadence of India, at one time the mistress of the world.¹ He was a ruthless critic of all who, according to him, had falsified or profaned the true Vedic

¹ His panorama of Indian History is an interesting one, a kind of impassioned Discourse on Universal History to allude to a celebrated work of Bossuet of the seventeenth century. It traces the origin of humanity and the domination of India over the entire globe (Including America and the Oceanic Islands;) for according to him, the Nagas (serpents) and the infernal spirits of the legends are the people of the Antipodes; just so the struggles with the Asuras and Rakshasas mean the wars with the Assyrians and the Negroids). Dayananda replaces the whole of mytholgy upon the earth. He dates all the misfortunes of India and the ruin of the Great spirit of the Vedas to the wars of ten times a Hundred Years sung by the Mahabharat, wherein heroic India destroyed herself. He is filled with hatred not only against the materialism which resulted but also against Jainism, the suborner. For him Sankara was the glorious though unfortunate hero of the first war of Hindu independence in the

religion.¹ He was a Luther fighting against his own misled and misguided Church of Rome,² and his first care was to throw open the wells of the holy books, so that for the first time his people could come to them and drink for themselves. He translated and wrote commentaries on the Vedas in the vernacular³— Its was in truth an epoch-making

realm of the soul. He wished to break the bounds of heresy, but he failed. He died in the midst of his campaign for freedom, but he himself remained caught by Jainistic decoys, particularly by Maya, which inspired in Dayananda—no dreamer of dreams but aman firmly implanted in the soil of reality — an invincible repugnance.

¹ *He called all idolatry a sin and considered that Divine Incarnations were absurd and sacrilegious.*

² *He scourged the Brahmins with the name of Popes.*

³ *Between 1876-1883, he directed a whole train of pandits. He wrote in Sanskrit and the pandits translated into the dialects. He alone however translated the original text. His translation which he had no time to revise is always preceded by grammatical and etymological analysis of each verse followed by commentary explaining the general sense.*

date for India when a Brahmin not only acknowledged that all human beings have the right to know the Vedas, whose study had been previously prohibited by orthodox Brahmins, but insisted that their study and propaganda was the duty of every Arya.¹

The commentary on the Vedas was prepared under the guidance and instruction of the great Maharshi himself. He directed the train of pandits and also revised and corrected the writings. (Editors)

¹ Article III of the ten principles of Lahore 1877. "The Vedas are the books of all true knowledge. The duty of every Arya is to learn them and to teach them."

By a strange accident Dayananda concluded a political alliance lasting several years (1879-1881) with a Western Community, destined for a great work, the Theosophical Society, on the basis of his vindication of the Vedas against the rising flood of Christianity. Theosophical Society was founded in 1875 in the south of India by a Russian, Mme. Blavatsky, and American, Colonel Olcott, and had the great merit of stimulating the Hindus to study their sacred texts especially the Gita and the Upnishads, six volumes of which Colonel Olcott published in Sanskrit. It also headed the movement for the establishment of Indian schools for 'untouchables'. It, therefore, contributed to the national, religious, and social awakening of India and Dayananda seemed about to make common cause with it. But when the society took him at

It is true that his translation was an interpretation, and that there is much to criticise with regard to accuracy¹ as well as with regard to the rigidity of the dogmas and principles he drew from the text, the absolute infallibility claimed for the one book, which according to him had emanated direct from the "Prehuman" or Superhuman

his word and offered him its regular co-operation. He refused its offer, therefore taking away from the Theosophical Society all chance of spiritual dominion over India. It has since played a secondary part but has been useful from the social point of view, if the establishment in 1899 of the Central Hindu College at Banares is to be attributed to the influence of Mrs. Besant. The Anglo-American element, preponderant its strange mixture of East and West, has twisted in a curious way the vast and liberal system of Hindu metaphysics by its spirit of noble but limited pragmatism. Further it must be noted that it has given itself a kind of pontifical and infallible authority, allowing of no appeal, which though veiled is none-the-less implacable, and has appeared in this light to independent minds such as that of Vivekananda, who has, we shall see, on his return from America categorically denounced it.

On this subject there is an article by G.R. Monod Herzen, written in its favour, "an Indo-European Influence, the Theosophical Society, (Feuilles de l'Inde, No. 1 Paris 1928), and a brilliant, comprehensive, and malicious chapter by Count H. Keyserling in his *Travel Diary of a Philosopher*, 1918.)

¹ But not his passionate loyalty, which remains proof against all attack.

Divinity, his denials from which there was no appeal, his implacable condemnations, his theism of action, his credo of battle,¹ and finally his national God.²

But in default of outpourings of the heart and the calm sun of the spirit, bathing the nations of men and their Gods in its effulgence Dayananda transfused into the languid body of India his own

¹ Among rules to be followed as set down at the end of his "Satyarth Prakash" Dayananda orders; "seek to combat, to humiliate, to destroy the wicked, even the rulers of the world, the men in power. Seek constantly to sap the power of the unjust and to strengthen that of the just, even at the cost of terrible suffering of death itself, which no man should seek to avoid."

² The Samaj will glorify, pray to and unite with the one and only God, as shown by the Vedas. The conception of God and the objects of the Universe is founded solely on the teachings of the Vedas and the other true Shastras, which he enumerates.

It is, however, curious (so strong was the current of the age setting at all cost towards unity) that Dayananda's nationalism like the unitarianism of Roy and Keshab had universal pretensions.

The well being of humanity as a whole ought to be the objective of the Samaj. "(Principles of the First Arya Samaj of 1875).

formidable energy, his certainty, his lion's blood. His words rang with heroic power. He reminded the secular passivity of a people, too prone to bow to

"The primary object of the Samaj is to do good to the whole world by bettering the physical, spiritual and social condition of humanity. " (Principles of the Arya Samaj of Lahore, revised in 1877).

"I believe in a religion based on universal principles and embracing all that has been accepted as truth by humanity and that will continue to be obeyed in the ages to come. This is what I call religion; Eternal Primitive Religion (for it is above the hostility of human beliefs)..... That alone which is worthy to be believed by all men and in all ages, I hold as acceptable." (Satyarthha Prakash)

Like all impassioned believers, but in perfect good faith he confounds the conception of the eternal and universal "Truth" which he claimed to serve, with that of the faith he decreed. He was careful to submit the criterion of truth of five preliminary tests, the first two in conformity with the teachings of the Vedas and to the definitions. He had laid down concerning the nature of God and his attributes. How could he doubt this right to impose the Vedas upon humanity as a whole, when he started by decreeing that they continued, as Aurobindo Ghose says, "A plenary revelation of religious, ethical and scientific truth. Its religious teaching is monotheistic and the Vedic Gods are different descriptive names of the one Deity; they are at the same time indications of His powers as we see them working in nature, and by a true understanding of the sense of the Vedas we could arrive at all the scientific

fate, that the soul is free and that action is the generator of destiny.¹

He set the example of a complete clearance of all the encumbering growth of privilege and prejudice by a series of hatchet blows. If his metaphysics were dry and obscure,² his theology was narrow and in my opinion retrograde. (*The underlined only expresses the want of opportunity*

truths which have been discovered by modern research."
(*The Secret of the Vedas Arya*, No. 14 Pondicherry.)

Dayananda's national exegesis of Vedism let loose a flood of pamphlets, whose object was to restore and reawaken the philosophies, cults and practices of ancient India. There was a passionate reaction of antique ideals against the ideas of the West. (Cf. *Prabudha Bharata*, Nov. 1928)

¹ An energetic and active life preferable to the acceptance of the decrees of destiny. Destiny is the outcome of deeds. Deeds are the creators of destiny. Virtuous activity is superior to passive resignation.

"The soul is a free agent, free to act as it pleases. But it depends on the grace of God for the enjoyment of the fruit of its actions." (*Satyārtha Prakash*.)

² Dayananda distinguishes, it seems, three eternal substances—God, the Soul and Prakriti, the material cause of the universe. God and the Soul are two distinct entities

and inability in contacting and penetrating the mystery of Dayananda's Theology—Editor) his social activities and practices were of intripid boldness, with regard to questions of fact he went furthur than the Ramakrishna Mission ventures to-day.

His creation, the Arya Samaj, postulates in principle equal justice for all men and all nations, together with equality of the sexes. It repudiates a hereditary caste system, and only recognises professions or guilds, suitable to the complementary aptitudes of men in society; religion was to have no part in these divisions but only the service of the state, which assesses the tasks to be performed. The state alone, if it considers it for the good of the community, can raise or degrade a man from one caste to another by way of reward or punishment,

they have attributes which are not interchangeable and each accomplishes certain functions. They are, however, inseparable. The Creation, the essential exercise of Divine Energy, is accomplished over primordial elements, which it combines and orders. The terrestrial bondage of the soul is caused by ignorance. Salvation is emancipation from error and the attainment of the freedom of God. But it is only for a time, at the end of which the soul retakes another body etc.

Dayananda wished every man to have the opportunity to acquire as much knowledge as would enable him to raise himself in the social scale as high as he was able. Above all he would not tolerate the abominable injustice of the existence of the untouchables, and nobody has been a more ardent champion of their outraged rights. They were admitted to the Arya Samaj on the basis of equality; for the Aryas are not a caste. ***The Aryas are all men of superior principles; and the 'Dasyus' are they who lead a life of wickedness and sin.***

Dayananda was no less generous and no less bold in his crusade to improve the condition of women a deplorable one in India. He revolted against the abuses from which they suffered recalling that in the heroic age they occupied in the home and in society a position atleast equal to men. They ought to have equal education according to him, and supreme control in marriage,¹ for men and women, and though he regarded marriage as

¹*In marriage the minimum age was to be sixteen for girls and twenty-five for boys. Dayananda was resolutely opposed to infant-marriage.*

indissoluble, he admitted the remarriage of widows and went so far as to envisage a temporary union for women as well as men for the purpose of having children, if none had resulted from marriage.

Lastly the Arya Samaj, whose eighth principle was "to diffuse knowledge and dissipate ignorance" had played a great part in the education of India—especially in the Punjab and the United Province—and it has founded a host of schools for girls and boys. Their laborious hives are grouped round two model establishments,¹ The Dayanand Anglo-Vedic College of Lahore and the Gurukula of Kangri, national bulwarks of Hindu education, which seek to resuscitate the energies of the race and to use at the same time the intellectual and technical conquests of the West.

¹ *This was our information at the date of the publication of Lajpat Rai's book. From that date the educational movement has probably continued to expand.*

The Dayanand Anglo-Vedic College of Lahore, opened in 1886. Instruction in Sanskrit, Hindi, Persian, English, Oriental and European Philosophy, Political, Economy, Science, Arts and Crafts. The Gurukula is a school founded in 1902, where the children take the vow of chastity and obedience for sixteen years. Its object is to reform Aryan character by Hindu philosophic and literary

To these let us add philanthropic activities such as orphanages, workshops for boys and girls, homes for widows, and great works of social service at the time of public calamities, famine etc.

I have said enough about this Sanyasi with the soul of a leader, to show how great an uplifter of the peoples he was in fact the most vigorous force of the immediate and present action in India at the moment of the rebirth and reawakening of the national consciousness. His Arya Samaj whether he wished it or not prepared the way in 1905 for the revolt of Bengal. He was one of the most ardent prophets of reconstruction and of national organisation. I feel that it was he who kept the vigil; his purpose in life was action and its object his nation. For a people lacking the vision of wider horizon, the accomplishment of the action and the creation of nation might perhaps be enough. But not for India—before her will still lie the universe.

culture, vivified by moral energy. There is also a great college for girls in the Punjab, where feminine subjects and domestic economy are united to intellectual studies and the knowledge of three languages—Sanskrit, Hindi and English.